[redacted] COPY
Must Remain in
Transcription Room

M 2167

Thursday, September 14, 1972

Barn

II

MR. NYLAND: I think, Naomi, next time, sit more on the side. It is not so good, you see. There are people back of you. I think that's a little better.

Time goes -- times goes very fast. It's one of the reasons, when one comes to that conclusion, that something is still wrong with time itself. And it varies for different people and it varies for the same person at different ages - different age of himself - and it varies in accordance with what one is occupied with. And when time is such a variable and, as Gurdjieff calls it, "uniquely subjective", it is worthwhile to find out what is more permanent than time. Because it leads immediately to a conclusion that if time itself varies with different people, there must different--be--there must be different kinds of time wherever people happen to live. And since life is connected with what we know of people, or that life is expressed in certain forms, there must be all kind of concepts of time wherever there are beings representing life.

That in itself is not so bad, if one could add up all the different experiences

of different people regarding their time. But of course it is obviously impossible to do that, so that then for each person, there has to be a definite reason to find something that is more solid and more permanent for him than time can give him. And time is closely connected with experiences, because we measure many times an experience by the time length it takes or even the depth of time expressed as energy which goes into the experience. And because of that, the experiences of all people are all different. And again one wish--would wish for an experience which is uniform. It may be a strange way of wanting to look at something that one has to have something more permanent; because you can still ask why do we want permanency and why can't we be satisfied with what is wrought at the present time on Earth. But immediately you must come to the conclusion then, that you are only interested in the Earth itself, and only in your life on Earth, and that is a rather illogical statement to make for anyone, particularly when he sees all kind of differences of experience and differences of forms of life all around him. Logically he starts to think about the concept which makes all people alive and which gives all people a variety of experiences.

That's the kind of mind that one must have in order to find out more about Work. Because as long as you keep on staring on yourself and even becoming more acquainted with yourself, it will never give you the satisfaction of a firm foundation on which you can place experiences both in time and in space. And it is this search, of that kind of solidity, that makes a person interested in Work. And then he means that that what he experiences now, he would like to work on in order to reach a certain level which does not have the experiences to the same extent as what he has now on Earth. And expressing it simply as a matter of progress, it is obvious that then he--does not want the conditions as they are

and becomes interested in the possibilities of simpler conditions, less variety, more permanency, and as a result of such permanency, more truthfulness.

We try to emphasize, more and more, this question of unity among ourselves in the unification of an aim which could be used for everybody. And trying to reduce it to the simplest possible terms, it comes within our means to understand it. The emphasis that we like to make, it seems to me, is a question of an understanding, how can we work together towards that kind of an aim? Because, you see, if we don't have an aim, we are liable to be like sand, and there is no solidity. If we become like cement, as I've said once before - or perhaps even many times - there can be a solidity and a uniformity of an aim and a result for all of us to become part of something that is more like an entity. All of that requires not just working together in an ordinary sense, and not even cooperation of different activities, or even working physically together on a Saturday and Sunday. It does imply that a person starts to Work on himself and, as a logical result then, can establish a common aim between those who are Working.

Now when we mean Work, it is a form of activity. At the same time, that question of Work is not always understood. Even if we use the word 'doing', contrasting it to 'thinking' and 'feeling', and even if, in the Bible, it is said that one should work "in the vineyard of the Lord" - what is meant by that kind of work? Because is it understood as Working on oneself in the vineyards of the Lord, or is it working in the vineyard in order to prepare the vineyard itself for the possibility of growing seed and fruit? And so we start to mix it a little bit. And whenever one says, "Do--", it might even imply that you should become active in life. It always has to be linked up whenever you use the word 'doing', that it

is doing, for--in a very special way, whatever is required as an activity. And the activity regarding Work, is only the application of what you think and what you feel. Of course it is true, in an unconscious state, that also our unconscious activities and manifestations are based mostly on the thoughts and the feelings we have. But we must keep very clear that when we say "Work on oneself", that really only what is meant is an activity of a translation of a thought or a feeling about the concepts of Work in that what is one's ordinary existence. So it is ~~not~~ that application only that becomes Work ; Work on oneself. But what is the main reason that one wants to Work on oneself? Because you must have these motive--motivations very clear, otherwise you cannot carry an audience and you cannot carry an answer to a question. Each question, when answered, should be complete in itself.

We are making an experiment on Monday. It is a very good experiment. We will have similar experiments regarding answering tapes of other people. We will change it around a little so that the groups who get at the present time answers may not get stale in getting always, from the same person, whatever they can say. I would like to change it, not for the sake of saying that, ~~though~~ So, and so-and-so have not answered well or what. No, it is mostly to give different people a chance, and I would like to add to that also certain correspondance we have with people to whom we send a tape, when they don't have as yet a group, or when there is no possibility as yet for a group, so that then certain people could be assigned to peck--to pick up the correspondance we have carried on so far and take it over and then try to see what are the reactions of such people to listening to a tape, And why should we continue to send them more? But that is of a little later consideration.

At the present time, what we try to do is to give the moderator on Monday a chance to carry the whole meeting. And we have had the first of that kind of attempt behind us and we will have the next one next Monday. It was Mike this last time - the first time - and next week will be - - David. The week after will be Fred. The week after that will be Robert and the week after that will be Peter. And then I think I would like to have the week after that, so as to be in the same kind of a boat, and try then, maybe, by certain illustrations, to indicate to that group what perhaps was left unsaid or ~~what~~ perhaps could have been said a little differently.

I was very happy with this last meeting. I think there was a very good level of asking questions. And the level of answering was quite, quite right. I found only that it is quite a chore to continue for about an hour and a half, and I noticed that there was a certain tiredness towards the end - not ~~so~~ as much lucidity and not as much perspective as there was in the beginning, as if it became a little repetitious of saying the same kind of a thing to different people. And that of course is not right, because a meeting, in answering, should never run down. It even should be brought up to a certain higher level than where one started from.

But what is really the advantage of trying to do this? There are three different steps that one must consider. The first is an obvious one. It is the responsib ility of a person who has to adapt himself to a variety of different questions which might come up in a meeting and then give an answer corresponding to what is required for such a question to be answered lucidly and, as I've said a little while ago, to make a(n) answer complete in itself. An answer should always ~~co~~ contain an -- description of Work. Always references should be made to fundamentals of the prescription, of that what is necessary for anyone who has asked a question to be led in the direction of what is needed for himself, so that he has something .

to go by, and can go home with that. Not an affirmation necessarily of what they are doing, because very often what they are doing, unless it is quite well understood, may lead to an assumption, on the part of the questioner, that he is on the right road. And every once in a while one makes that mistake in assuming that the road is right, and it is not, as yet, at least in my opinion.

I came to that conclusion last--for last Monday. I've listened to it twice, because I wanted to quite--be quite sure that immediately after the meeting, on Tuesday morning, of course I was in anticipation of seeing what actually had happened to this kind of experiment, because I'm very anxious that it is carried out correctly and that it has useful information to be given to each person of the nucleus.

You see, there is of course that kind of a rotation and there is also as a second important part of this experiment, that one of the nucleus starts to answer the person who has led the meeting and that is the person who the next week will be the moderator. It is important for the moderator, to call him that way, or the leader of the group, to know what the opinion is of one of them, one of the nucleus. I'm really very glad that the nucleus wishes to undertake it, because it is a very difficult task and it incurs a great responsibility. But when they are willing to put themselves, as it were, out, and be, as it were, counted, that is, to become more known in that what they have been saying; And I would recommend very much that anyone in this group interested in such a Monday meeting, and not being able to get there, perhaps could profit by what has been said and what has been said in answer to what has been said before.

Those are the two things that are counting for me are of a great value in my accounting of the value of such a group and such an attempt. But the third is really much more important. That is that the person who answers, listens to

his own tape. After he has received an impression of one of the others, he should take his own answer and listen to it carefully. Why? It is not that he has forgotten. But he may not remember exactly what he has said, and how. And the reason for this is, that each person who answers incurs a tremendous responsibility. You see, when you answer someone in a group, that kind of information is heard by all of the group itself. It may not apply to them because it should apply, of course, to the question itself. But you cannot prevent that someone is listening also and perhaps wishes to take something from that for their own benefit. And so when you become too specific, unless you tell it, that it only applies in a very small way in a certain circle only, you run the risk that someone will hear you and afterwards, again answering someone else, that the answer which is given to the second person or the third, may not be exactly the same in the covering of principles of Work. That is one side of it. The other is that one hears oneself talk.

I have made a practice for every group I've ever conducted, always to listen to what I've said. I always would sit up, sometimes after the meeting itself, but very soon after anyhow, in order to get an impression of what it was, and if I actually had tried to say what I meant to say and did say it in such a way that it was clear enough as to the meaning or the exact usage of words. That there was no maybe about it, hearing myself talk and that my attitude towards what I listened to was critical and extremely critical, because that the only way that one can learn about oneself of what one has said and become clear about that what was then the truth as being said, and not my thought afterwards, or an interpretation or some kind of a rationalization process which usually takes place.

Why is it so useful for me to listen to some of the music I play? I have in

mind, very definitely, that I would like to play certain things in a certain way, with a certain kind of technique. And it does not mean that I should fail, but if I do, and many notes are not played right; or the tonality is not strong enough; or the chords are not justifiable; or the rhythm all of a sudden changes in some way or other without knowing really why; or that the sentence in music is a little bit too long because one does not reach the end the way it is felt, but the way it then perhaps happens to be in accordance with a little technical fault. This is, you might call it, inspection. Perhaps retrospect in the present, but in any event, it gives one a chance to really come to grips with oneself in one's inner, inner chamber, because one does not do this in the presence of anyone else and one does it only for the reason of wanting to find out what one has been and to judge that in relation to what it should have been.

This question of ~~what~~ how it should have been is based on Gurdjieff. The ideas as expressed, the clarity of ALL AND EVERYTHING, and the principles which we try to adhere to. And next to that, I hear myself talk, and explain a certain question, and I bring around it perspectives of certain kinds which maybe sometimes are quite useless and where I lose ground because I become a little bit enamored with my own voice, and before I know it, I'm ~~carried~~ a little carried away into some theory which is very lovely for me, but did not fit into what should have been the answer.

And so I say that the third much more important than any of the other two, is really that one listens to oneself in order to learn what one has been and what has been the performance. That is the judgment that one should form: What kind of role did I play? How much lucidity, how much honesty, how much conceit, how much intention to prove that what was right in accordance with one's own viewpoint, and how often do--did I miss the boat by not answering directly or not understanding even the question as was asked?

*I dwell on this because that is one of the most important reasons of trying this kind of an experimtn. And I hope that in the coming weeks that it will be a little easier for some of you of the nucleus to try to adhere to that and really make a study of yourself. We don't do that much in ordinary life. We don't sit at the end of a day and let the film unroll with criticism. We are already interested in what we have been, of course, and since it is past, nothing can be changed anymore. But after all, that was one's own role during a daily existence, and when that happens, my particular attitude in being what I have been may not have been effective or not even have influenced certain people. But when I talk in a meeting, I become responsible for what I am saying. I become responsible for the impression created. I become responsible for the clarity that I have conveyed and I still am responsible for the confusion which I may have caused to exist in some of those perhaps who have asked and perhaps even only those who have listened. And this is what I meant by the criticism - really to find out what is this person doing when he sits in front of a little group and he talks about Work? Because many times this question of talking about Work and explaining it, is not entirely clear and certain things, every once in a while, are forgotten or even a little bit misplaced.

You see, one must be very clear about one thing: Why does one want to Work on oneself? I would say the answer in a nutshell is, "Because I want to find out what I am." The reason for wanting to find out what I am, is based on a desire of life in which I consider myself as a living creature having mind to make the best of my life on Earth, in which ever form that could take place, and in whichever way or realm this may be - in an unconscious world or perhaps

in a conscious conscientious world. And so when that question is asked, "Why do you want to Work?" "I wish to Work because I do not know myself, and for that I want self-knowledge." As I have said many times, the oracle of Delphi, it was written there. And we perhaps have added a little bit of an addition saying everywhere and always. Maybe it wasn't on the temple, but it fits very well in 'Know Thyself' where we are, and even at what time, and in what kind of condition and for what reason that we wish to know what we are. Because these are questions that first must be very clear. When I want self-knowledge, I want it for a very definite purpose. I am interested in what I am in this life and what is my position and place on this Earth, and what is it in relation to the possibility of a development of my inner life, and what is it that has been given to me in order to find out about such things in the form of a mind or a feeling and in an ability to do active work and to manifest myself. But I wish knowledge because I am Working with myself when I am Working on myself; and when I Work with myself, and I can call it a laboratory or a tool, I want to know what are the limitations, so that then I can have an idea of what I can expect, and that I don't overshoot the mark in wishing more than at a certain time can be wished for.

I think it was not clear that the purpose of Work is the acquisition of knowledge, self knowledge. I would have stopped some of the questions much earlier. I would have simply stopped and said, "What are you going to talk about?" "What kind of attempts did you actually make?" And insist that they would tell me. And not just go overboard and agree a little bit with them when they are so obviously already on the wrong road. There is one thing that struck me in that meeting. Why not talk about simplicity of Work at the time when conditions are simple? Most of the time it was a little application during a day of activity, and sometimes the impossibility, of course, in getting any results whatsoever. "I remember once only, three times a day, for breakfast, lunch, and for dinner." But even then , what is happening to the time when I get up out of bed, and when I have a variety of little things to

perform, and before I get into a subway or a streetcar, or a car itself, or get out of the door? The opportunities which I then have during, I've said many times, two or three hours early in the morning. Have they been forgotten? Because after all, that is still the time that I have a certain freshness in my mind and when I need not be so completely taken up by my daily tasks of telephone, and answering so and so around me. For the time being, in that group I would suggest, don't talk about what happens during their daily life. Talk only about what are they doing between six and nine o'clock in the morning. What are they doing when they walk away from their office or whatever they are busy with, to lunch, and not lunch itself, unless they may be by themselves, and then walk again back to their job? Don't allow them to talk about the tools they are handling. Of course they are identified with it, and you want to bring home that Observation with a capital 'O' means there has to be impartiality, and there has to be simultaneity. Even if one doesn't understand simultaneity quite, it certainly is possible to illustrate what is meant by impartial, being impartial on the part of 'I'. Also when there is a wish, it's almost immediate that there is an 'I'. I've talked about this question of having an productive machinery, in which the wish is the process which comes from the raw material, and immediately when that process is in action there is a product, that is 'I'. I don't stop at a wish, when there is a wish there is an 'I' because for that reason I wish. And when there is an 'I', there must be a reason for wishing it. So it starts operating immediately. It doesn't wait. The question of noticing and awareness are two different levels. One is Heaven, the other is hell. We are in between in Purgatory. In Purgatory we think about the possibility of Heaven, realizing how hellish it is to live on Earth. This must be made very clear; that whenever you talk about noticing or seeing yourself or as it were even becoming acquainted with yourself, it still is below the line, because there is no impartiality involved in it and there is no acceptance of oneself as one is, that one is as life. And unless, again and again, that is made clear that we are after the -- creation of an

'I' by means of a wish leading to 'I' existing and 'I' immediately becoming active in an awareness process in which I, this here, my body, becomes the object. That's all one string. It is attached to each other because it is a logical sequence of thought and feeling which ends up in a result; result being knowledge, data, about myself. So, I think that was not clar--clearly defined. I think also that the unconscious processes of the mind continue, that they should be reduced as much as possible to a minimum, because otherwise they will start to interfere; and when you are engaged in your daily activity with a lot of people perhaps around, or even if you go to the water cooler and come back, where are your thoughts? With yourself? And do you then make an attempt? And when such attempt is made, what is that attempt? What is the result of such attempt regarding knowledge of yourself, becoming aware by means of 'I', of this body existing and walking and being in front of that water cooler and drinking? You know, that is what is description of Work. That is an explanation of an attempt, an effort one makes, not just allowing an effort, so-called, to exist and without any further questioning, accepting it as something as if they know Work. Time and time again you must realize that people do not know what it is to Work. That maybe they have heard it, maybe many times, and they always forget, and that it is really quite necessary to repeat it, time and time again, in a very simple way, "This is Work," but you must be correct. You have to emphasize the necessity of an objective faculty which is not subjective, which is functioning in an entirely different way although mentally, if you want to talk about the mind, mentally using machinery, but not having that what is ordinary mind affected by a variety of conditioning and interferences from one's feeling. No interpretations whatsoever, just stating certain facts, and at the same time that such facts are recorded also in an unconscious section of the brain which we call memory, so that there then can be a utilization of such facts when they are under observation process received and when they are impartial, and of course, when they are

received at the same time when they happen in order to eliminate this question of time. It is not necessary to talk too much about it because it is far more important to talk about impartiality and I've called it many times, it's the crux of Work. It's the only way by which you can become detached. Otherwise you remain constantly attached not only to your feelings, but also to your thoughts about yourself, and unless one learns impartiality that is as an attribute of 'I' functioning regarding first one's body, there will never be a possibility of being impartial towards one's feelings and emotions, and never regarding that what are thought processes when they are involved in conditioning affairs. All kind of association--associative values should be eliminated when one becomes impartial, when this 'I' is functioning impartially. You must build up the concept of 'I' much and much more. It is an entity. It is that what is created and endowed with properties ... (to Bill: was that?-OK. Turn cassette)

I've said many times that 'I' is sacred. That one does not talk superficially about 'I'. One does not say simply something. It is an entity with a function and created for a very definite purpose. The difficulty of how to create it, and what is involved with the whole "as if" business, don't touch on it. It's not necessary. It's not that you did, this time, but it's not necessary. Because in the beginning, a person does not consider such a question. He wishes something to exist and he hopes it will exist when he says so. Even if he is unconscious, there is a sincerity in that wish, and moreover, all that one does is to make a product which is empty, but which is suitable for receiving life from Above. So that kind of entity is built on raw materials for which one uses nothing but the best. The best of the thoughts and the best of the feelings. The more intense even the thoughts can be, freed as much as possible from associations. The more intense a feeling can be and we call it, emotional qualities already, having an -- an anticipation of something out of this world. That goes into the materials to make this entity, and the prayer which follows is my wish for wanting to grow up, and develop and evolve, for which

I need, I ask God to help me. So help me God I say sometimes in the wish to create an 'I' because I start to become dependent on that when I know that God is on my side, or that I try to be on his side in order to grow out of the contact with this earth and my aim is freedom. That's why I say this 'I' is something to talk about in a very definite way, as a help, as a mediator, I've called it once in a while. Sometimes I say, a messenger coming down from Heaven on Earth. Sometimes I've said it is Heaven on Earth like the Bible talks about, and I wish this 'I' to become my own. It is my own, because it is created by me with a wish to become, that this 'I' becomes a guide. It's no one elses. I claim it, because all my wish has gone into that desire to want to bring something about - about myself, and I want it then, I beg God to make it function; function in two ways; I've said many times, intellectually observing me and emotionally being benevolent towards that what is being observed, observing me as me; Benevolence towards me is again towards me. Both aspects of this 'I' will influence the possibility of growth within myself which I call my intellectual center, developing, hoping it could become a Soul; and my emotional center developing, hoping it will become a Kesdjanian full-grown body.

The aim for a man should constantly be brought out and put right in front of a group. You are aiming at becoming a man. It is not just nonsense and it is not--not just chat chat. It is not ~~the~~ a kind of an attempt that you do every once in a while, when you feel like it. It's attempt that you make because you wish to make it and you know it is necessary for your growth. You can even sometimes go further and say the need is dependent on the way you accept the responsibility for your life. ~~A thought~~ although that may sometimes not be necessary to be so explicit about it, but there is, I said, a ~~simplicity~~ sanctity about 'I'. There is a very definite something that I want to put into my voice when I talk about 'I' and when, particularly I wish to talk about the benevolence of 'I', because I cannot talk about God unless I see him as Father. I don't want to see Him as a destroyer of something or, being wrathful because I am a sinner. For that reason I wish this 'I' to come there, I call it, mediator to help me, to become like a messenger from above--from above,

a bridge for me between this world of Earth and that other world of heaven. One must try to understand it a little bit better I think, because when a person starts to talk about the deterioration of 'I', I would almost swear. What does he know about 'I', and the concept? Let alone -- he never has seen one, and the way he talked, he never will. One must be quite firm about Work; no maybe. It is either yes or no. A group comes in order to be taught. The group--the group does not come in order to talk about their own affairs. They come, willing to listen to what you have to say, to tell them about how to Work. That should be their attitude. And when ~~they~~ maybe come again, they have to tell what they have done with what you have told them. It is that kind of schoolwork, because if they don't tell you about how they learned their lessons, how can you ever talk with them further?

It is A B C in the beginning, let it be A B C. Don't be impatient about having to tell thousand times, what is the meaning of A and of B and of C. That's the purpose of that group, We call it a Group II, in which group there is an explanation of Work on yourself in conformity with the ideas of Gurdjieff. Bring Gurdjieff's name in it once in awhile. Tell them that there is a book that is really reading requirement, that belongs to their schoolwork in order to become acquainted with the terminology of certain words which we use, and which are there in that ALL AND EVERYTHING. Tell them and give them that kind of a task. How many pages? If necessary, report on what they have read, and perhaps they have not understood anything about it, but at least they can say that they have read it and didn't understand it. Perhaps one can talk about that as a question. I'm not critical. Don't misunderstand that. I'm so firmly convinced that unless Work is discussed correctly from every aspect, there is something quite fundamentally wrong for a person receiving it so that they cannot continue correctly on the road towards Infinity. That is what I call the responsibility for anyone talking about Work

when it has to be very clear in his own mind of what it is and keeping on saying that, and discuss Objectivity as something that is entirely new; and we, subjective as we are, cannot even fathom. We cannot even conceive of it. We do not know, with time as it is for us subjectively, to have a concept, let alone an experience of timelessness. Only then, when by mistake, almost I would say, it happens that time seems to stand still, that is right, but don't embroider on it. It is correct to tell a person that his mind is his enemy, but don't allow them to consider ~~this~~ their breath. Why? Why should an attempt of Work end in breath? Breath of all things, because I am constantly identified with my breath. As soon as I notice it, I hope I won't stop breathing because my life is involved, and the continuation of that kind of a concept, ending in breath, will never bring about a realization of an 'I'. An 'I' has to be made, ~~if~~ It isn't there. Even if the place in the head is a future possibility for the utilization of an 'I', an 'I' is not there. I sometimes call it a subconscious state which for practical purposes does not exist, and also has to be wakened up. When I talk about sleep, I don't exist in awakened state. I'm there, ~~in~~ the same way as I'm potentially in existance, but I'm not there unless the potentiality becomes actual.

There are gradations in consciousness. Sleep; Waking-sleeping -- there is a difference. It is separated sometimes by a line or by ;a level, or by a step. Waking-sleeping as we call it, our daily life, unconscious living, and Self-consciousness is a step, up, and if you want ~~to know~~ the 4th (fourth) one, Cosmic. It's also a step up from Self-consciousness. These concepts must be made much and much clearer. They will give perspective to a group as a whole, because sometimes you have to talk to one person as if you are talking to several. You cannot always limit it to an answer, to someone; but GIVE THEM AN ANSWER, and then, if you can, elaborate, but, be very careful in elaboration because ~~the~~ perspectives, they are very often misunderstood. Keep them down to earth. Keep them where they have to be when they say, they want to know about Work. Because I say again it is a school where you teach A B C, and where you may have to

repeat thousand times what is involved in the concept of observation, that is the state of awareness of 'I', and the difference between that and the lower level on which there is noticing and aliveness.

The question of the changing from an emotional state, even if it is deep, but where one considers oneself mostly as a result of one's feeling, and an emotional state which involves the possibility of inclusion of God as life, and the universe. The difference between those two is the DO-RE-MI and the SOL-LA-SI of the Kesdjanian body, and the characteristics of the second part which is the permanency of Kesdjan, is SOL-LA-SI. That is aspiration; that is inspiration; and that is silence. The aspiration takes in that what one wishes for because one sees it as something that is potentially possible, but not as yet sufficiently actualized because it doesn't have enough force. All of this is the wish to be a Sun but it is not as yet the wish to become part of the Milky Way. It is interesting sometimes that we simply call all of that above the line, Objectivity, and that of course in Objectivity and that the total field of an objective world, there are many different levels, so when one talks about that a little bit, of course, you become every once in a while involved in that which belongs already to a much higher level about which you have dreamt. But an aspiration is something that one wishes not for oneself. All selfishness becomes killed in that attempt of building up that second part of a Kesdjanian body. All wish for freedom is a freedom from oneself.

When it is Kesdjanian, it wants freedom from the body to be able to stand on its own feet as a Kesdjanian body, and not be dependent on for expressions on that what is body. It's difficult to know where the seat of one's feeling is, even if one says solar plexus, even if one dreams about the possibility of a heart that could function that way.

You know when one transplants a heart for a man and he gets someone else's heart, his life is kaput. Do you know that? Because it is not just a physical affair. It is not just a matter of pumping blood. It's a matter of

feeling, and it is affected by such transplants, and one cannot duplicate a human being as far as his feeling is concerned or his emotional states. And in order to go over from this state of feeling of aspiration based on a wish for wanting to grow, maybe even to wish to communicate or to evolve to higher levels, one turns within oneself to receive from that what is one's real life the inspirational force to want to grow up, sustained this time by life within oneself and understanding it as a necessity for the further growth of a Kesdjanian - that is that what is emotional as a body - to exist for the sake of building something of use later on for the formation of one's Soul.

Gradually that what takes place in the SOL-LA-SI of Kesdjan is the preparation of energy which then can be used when the body itself as Kesdjan is ready enough to die, and having fulfilled its function to be used for one purpose only: to be able to furnish a bridge for a Soul-~~dboy~~ body to prepare in ~~the~~ that development for the possibility of going over from self-conscious into cosmic consciousness. That is the reason for Kesdjan existing, and that is the reason for the contemplation at the end of its life in SI, how to consider to become loose from everything existing then, that is everything existing as physical and as emotional, so that all vestiges of the Earth are--have disappeared, and that then all that is left is the wish for the continuation ~~(condintuation)~~ in the body of a Soul which then is free from this Earth, and could continue to live away from this Earth, and sometimes we say, in heaven.

It is not that I feel that you have to add more perspective. I do it ~~every~~ once in a while as you know in order to give clarification and color; to give depth because one must be inspired. One must become enthusiastic about Work on oneself. One must become devotional. You do not become devotional by being told. Your mind cannot affect a person that way unless it starts to stammer. When a mind is completely out of ~~into (?)~~ its mind and cannot find word--one word to tell, when it cannot formulate, when it cannot even ponder, when it cannot even consider anything of associations ~~of~~ or whatever, then the mind has a property, and that

property goes over into a sigh of relief when the emotions can continue at that point in the direction in which the mind wishes, because it is an admission on the part of the mind, that the way it is is not as yet capable. It has not even full-grown enough and it becomes dependent on that what is produced by the Kesdjanian body. All the mind can do is to form a DO-RE-MI, and it gets stuck at FA.

The mind can change. The mind will change as a result of Work. The mind will gradually take on the coloration of an objective value, when the mind, as a little department is in the neighborhood of that what starts to function as machinery, now of an objective kind; utilization of old stuff that was there, but put to work in a new way: "new wine in old vessels." that what is necessary for a person to understand that then, such influence of something existing like light, will gradually start to enlighten the rest of the mind, and the mind then wishing to grow up will become observant with all the attributes of what is needed with impartiality and simultaneity but then wishing to patticipate, which is RE, and then wishing to become equipped more and more in this world which is experimentation. Then it gets stuck at FA because it cannot overcome it until this Kesdjanian body is ready to give up its own life for the sake of the life of the Soul.

I say these things simply to indicate more perspective and more admiration and more respect for Work. I would like people to understand that their time is when they are by themselves and then in all their simplicity, they make such little attempts, and going back and forth in a room and doing this and that and slowly and becoming aware ,that is acquainted through an 'I' existing, aware of that what they are and not criticizing it and not wishing it to be different, but just to be. It is not emphasized enough. It is necessary for some of those answers to give them perspectives, why they want to Work. But it's also necessary to eliminate a lot of talk because it doesn't belong there. It belongs somewhere else wherever they are among their friends.

I've mentioned already the question of 'I' being destroyed or destructible. Such nonsense. Absolutely no concept of what is really meant by the principle of the

creation of an 'I', but it should be explained immediately as soon as that comes up, one should say, "Hey. What? What are you talking about?" For that you have to have authority. You have to have assurance for yourself. You have to have that kind of knowledge which is based on your own experience. You have to be at such a time in a fighting spirit. Ready to fight for your principles of objectivity which you understand. And many times you become a little wishy-washy because you're not so sure, and then it's better of course not to say anything. That is why I say this is a very good experience. It is experimental. It is right to do it. The West Coast heard about it and they would like to do it. I was hesitant. Because they don't know what is involved. At least we can talk about it and perhaps they can even listen to now what I've said. And maybe they should think twice. But if they want to go into it for their honesty's sake, it might bring them together. This is what I ultimately hope for; that all these kind of questions, openly discussed, and looked at from different angles, will gradually bring about a certain foundation of an understanding about which there is no further quarrel, and become irrefutable truth for a person, so that then can be assumed to exist and assumed to--to be known, and assumed to be understood. That is the common language of objectivity that one strives for. It is expressed in ordinary formulations in ordinary life, but it contains within the formulation a substance which is invisible for one's ordinary eye. It cannot be seen because that is the neutralizing force which makes it from a formulation of subjectivity into an understanding of Objectivity. And for that one strives when one is Working together, to come to points in which the words will fail, but in which then there is a substitution of a certain kind, and not in the form of 'ersatz', of something 'just as good'. It is a substitution of something that is fundamentally worth much and much more because it is permanent, and it is truthful.

That is the name of God, that is that what exists as the existence of life, totally existence, as well as on the Earth, as well as Above, as well as below the Earth, as well as all over that what is an involutionary law, which is the representa-

tion of life in a variety of different forms at different places of the universe. This is the acknowledgment of that kind of a law existing as life force, of which a man is a part, and which a man, when he wakes up to that fact, finds himself in Purgatory.

What is required is to see what drags us down and what influences us, the same way as it is a possibility of being influenced by heaven and heaven coming down to help us, so there is an influence from that what is lower, holding on to us because it doesn't want to let us go. It is difficult to let us go because they are on their road towards an expression of life with which they do not want to become familiar, as long as there is a striving for them to become more familiar with God Above. But again, that is neither here nor there you might say. It's a question of the acceptance of the conditions of one's life as it is being lived on Earth; as it is unconsciously meted out to one, as it contains suffering and difficulties, and that that one then in that state of Purgatory wishes to be affected by that what could be sent from Above, and not to be drawn to that what is hell, because the forces of Hell, by their attraction, will make you think when you are in Purgatory, that all is well, and looks like Paradise, but that in reality it is far different from Paradise, and Paradise is only used as a stop-gap to keep you asleep so that then, maybe, you will land in Hell xxx. And the more there are in Hell the more joy there is - naturally the less there is joy in heaven.

The division for a man is made when he is at the FA state of his Kesdjanian body, and lives in his feeling, wishing his feeling to become part of the totality of all things existing, and is ready to die himself for that kind of an aim. Everything refers to the losing of oneself. Everything will ultimately refer to become free from that what one is as body and also what one is as DO-RE-MI in that Kesdjanian feeling. That the freedom only can come by the willingness to sacrifice that what still is, and has a hold on one, and that the fight against oneself is always a xxx requirement in order to find the freedom for one's inner life.

That one's inner life, the way it is, is still too much connected with the ordinary physical body, and that the potentiality is on the point FA, wanting to become actualized but only because of Work on oneself, understanding then the forces of heaven coming down to help, for which one prays, and then in coming down in the form of 'I', representing a force unknown to a person in his unconscious state and helping then to open his eye to that possibility of awakening to that then as 'I' taking on the task as a guide for a person on this Earth, is willing to walk with him, to Work with him, to tell him, to be patient with him, to explain to him, to give encouragement, to tell him not to give up, to tell him that the road may be long and that it is not necessary to sit down now, because if he sits down now, next generation for himself - that is, ~~this~~ recurrence or reincarnation - he will still sit down.

That it is a question of being up and doing on this Earth, in the vineyard of the Lord, but that the accomplishment for wishing to have fruit in the vineyard, depends on his care, his wish for making that what he is busy making, something extraordinary in the eyes of the Lord even. And that, when the Lord comes and looks at the vineyard, and maybe there are grapes, ~~that the~~ that the Lord in that--at that time can say, "Well done", but no more than that because it was originally planned that a man should be what he should be by his nature, and that, as a result of such understanding, he would Work in the vineyard of the Lord as an ordinary affair belonging to him, and of course justified because God created him in the first place.

The intention of being formed on Earth and having a life to live, is simply that kind of understanding of the necessity of such simplicity, that it is really expected of one to grow up, to be temporarily associated with the growth of the Earth, and the utilization of all of that what comes from the Earth and is affecting one, that that has to be understood as something first, a little bit too much joined, and because of that, confused, gradually a little bit separated already, although ~~with~~ still parallel and after FA, being dependent completely on its own because there is nothing parallel of the physical body when the SOL-LA-SI of Kesdjan starts to develop.

You see, the Do-RE-MI is still dependent on the lower scale, the SOL-LA-SI becomes the instrument on whom the Soul body becomes dependent. That is the stepwise diagram, and that is the way gradually a person should understand his own life, the way it should be lived, the way he should try to understand his own Work and for the sake of his own Soul which is saying almost the same as saying for the sake of God. Because the--the Soul is really quite close to that kind of a concept. After the body has been given up, after Keddjan has been given up, after the Soul could exist, the step is still towards cosmic consciousness, and the step again and again changes the concept of God. For the time being, Objectivity is within the reach of three when we are at one. We settle for two because that is the place where we can feel at home. Then we look for the future to build our mansions in heaven.

All of that you might say, belongs to Monday. I pray for that, for the experiment. For the really bringing together as a result of our attempts, so that then more can join in that what we try to do, so that gradually more and more understanding will be here at this Barn. More and more changing certain things which are not becoming and that we really Work for that, and if necessary fight, for a living, for an inner life of this Barn which, when contained in the Barn itself, can be of help whenever you come, whenever you can become sensitive to the existence of that. When you, as your atmosphere with you, touches the atmosphere of the Barn, something invisible happens, not to be seen with one's naked eyes. Only to be felt as if one touches the hem of the skirt of someone who walks over your grave.

What is necessary is for each person to become more sensitive in such simplicity that he knows what is involved and that he wishes that at all costs, he is willing to give up that what is of no further use, but concentrating with all devotion within his heart, that he wishes to become a real man in the Eyes of God, in the eyes of the world, in the eyes of this Earth, in the eyes of his friends, in the eyes of his family, in the eye of that what belongs to his own Magnetic Center.

That would be really Work on oneself.

Goodnight.

Have a good week. I wish you would have a good week of good attempts. Take care. Goodnight.

END TAPE

Transcribed:
J. Whiting

ROUGH: Lenore/Jessica

proof: M. Wolfe

proof: P. Jennings

proof: Andrea

M2167 Thurs., Sept. 14, 1972 BARN II

Time - 1&2

Varies with different people -
Varies for same person at different ages - one's occupation -
Seach for Something more permanent than Time -
Time closely connected with experiences

WORK - (2-4)

Search of Solidity makes a person interested in Work -
More permanency & truthfulness
Must have Aim
Form of activity
"In the vineyard of the Lord" -
"Doing" - active in life -

Meetings - (5-9) by Nucleus -
Moderators from group -
Conducted by
Keep on high level
Three steps:-
Moderator must listen to tape - to himself for evaluation -
Responsibility for impression created -

Work - (9+11) p. 22
Why work on oneself?
Acquisition of Self knowledge -

"I" (11-14) p. 22, p. 16 -

Noticing
Awareness
Impartiality (13)
Simultaneity
Is Sacred

Aim (14-5)

ABC (15-16)
Make ALL AND EVERYTHING required reading - like a School

Consciousness (16-17)
Gradations -
Sleep - Waking - sleeping -

Kesdjanian body (17 - 19)
DO-RE-MI - and the SOL-LA-SI of K.B.
Inspiration and ASPIRATION

"I" 19-20 Principles of
Ready to fight for objectivity

West Coast - desire for work (20
Desire for Common language

Influences (21-

Freedom (21-
Willingness to sacrifice
Freedom from body to be able to stand on its own feet

Earth - 22 - 23
Simplicity - to sum up - utilization of what comes from Earth & its effect -

Sensibility 23
Desire of what is of no further use -
Concentration - to become a real man in eyes of God, world, earth, friends - family - to his Magnetic Center.

M. Wolfe